

PANCHADASI

by Sri Vidyaranya Swami

Chapter 3

Pancha Kosha Viveka Prakaranam

Q & A

Session 32

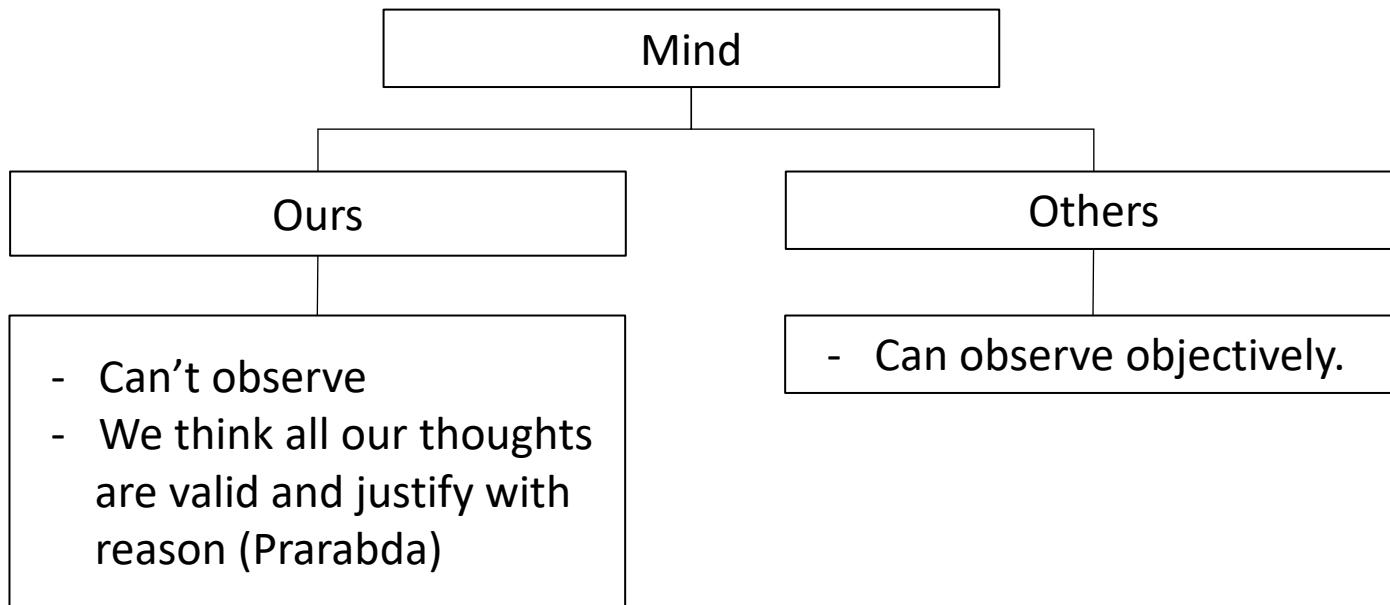
Question & Answer

Q1) What is process to understand ones mind?

Answer :

I) Don't understand mind deeply, go beyond mind.

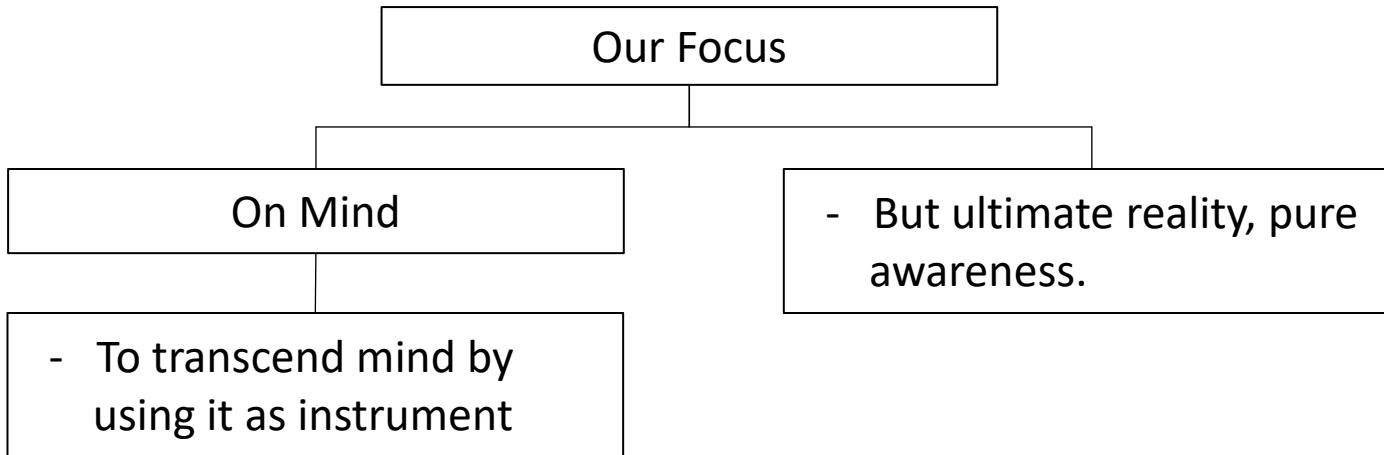
II)



- Justifying thoughts prevents us from actual understanding of mind.
- Understand mind in its basic contour, not deeply.

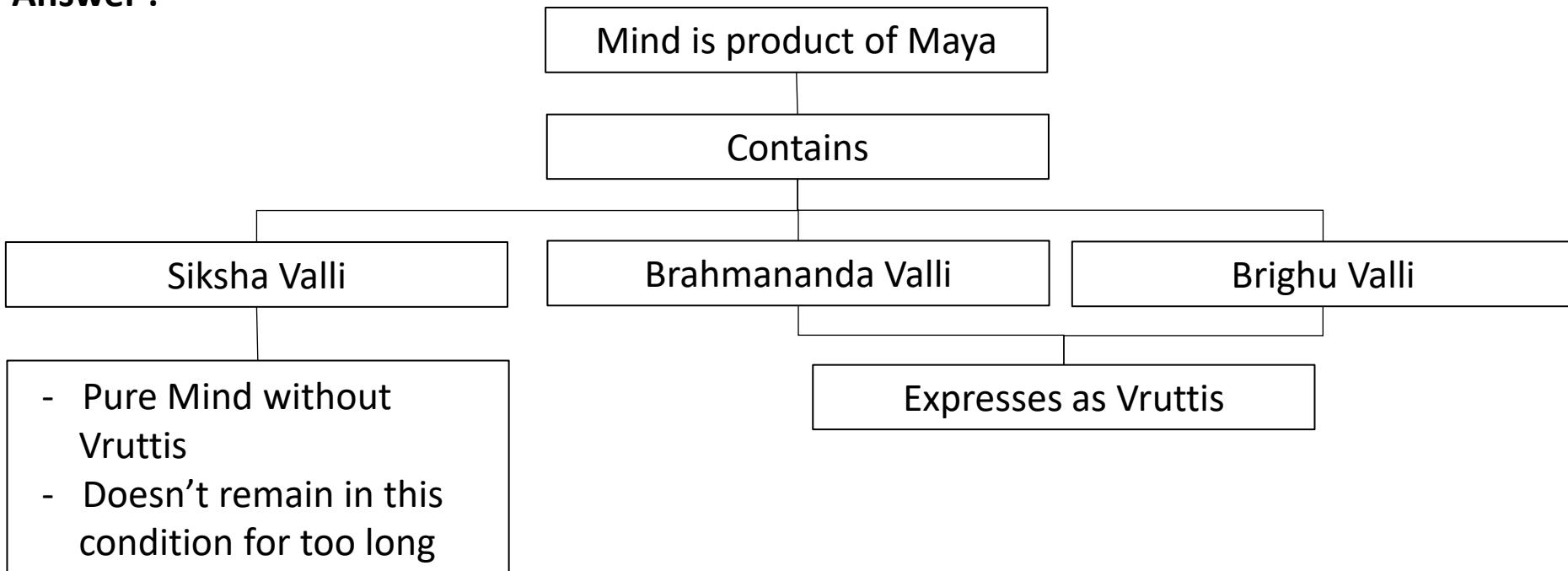
Purpose :

- To transcend mind, not to know deeply.



Q2) How to use mind as instrument and transcend Mind?

Answer :



Rajo Guna



- Kama, Krodha, Lobha → Vruttis
- Rooted in selfishness, desire

Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavān uvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

Tamo Guna - Vruttis



Rooted in Moha, Laziness,
Procrastination

- Understand Vruttis as they are, do not justify them.

Do not categorise the as :

- Good, bad, right, wrong.
- Don't say – she wanted, it got it...
- If sattvic, put a tick.
- If Rajasic, Tamasic, classify, be alert,.
- Say it is not healthy for my spiritual path.
- Don't be enthusiastic, give it mental energy, don't encourage it.

Q3) How to overcome Mind?

Answer :

I) Read : Shivanandas Book :

- How to cultivate Virtues and eradicate vices.
- Divine life society.
- Advaitic method used.
- Sarvatma Bava, Sarva Antaryami Bava.
- Rajas and Tamas conquered.

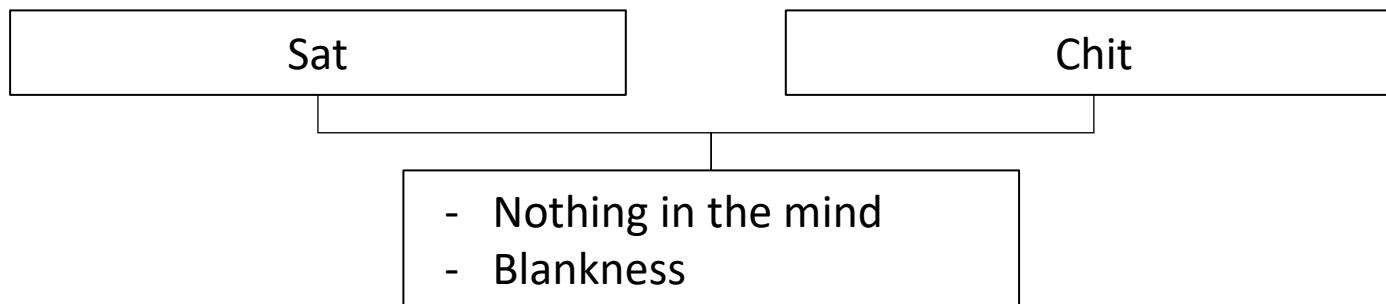
II) Read Jeevan Mukti Viveka :

- How to purify mind, transcend mind – Chapter 1 + 2

III) Advaita Makaranta – last 6 verses.

IV) Ananda Explains fullness, completeness, not happiness, Joy, bliss experiences.

- Mind imagines experiences of Joy in Ananda.
- Satyam – Truth, think
- Jnanam – Knowledge, think
- Ananda – Nothing to think



- Satyam = Not ephemeral, Chit = Not inert.
- Ananda – Not Dukham (Negative connotation)
- Sukham = Ephemeral = Not Permanent.

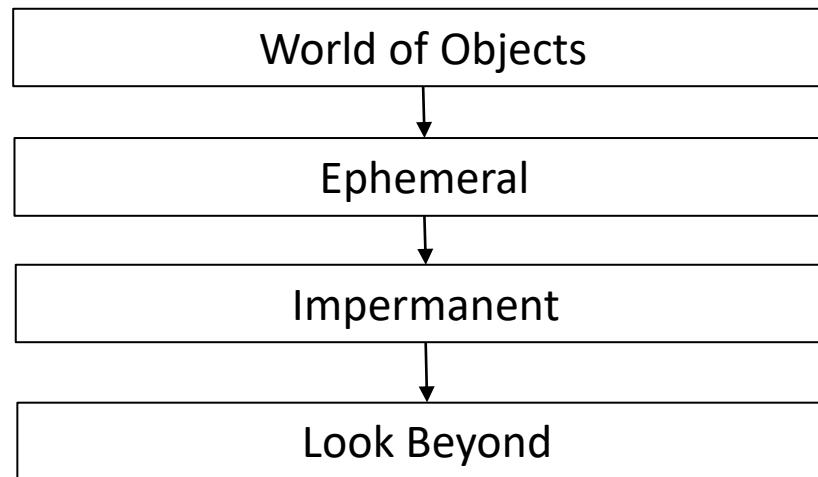
V) We are not happy with any Sukham, understand it this way.

- Sat, Chit, Ananda – only indicators, pointers, don't define.
- Lakshyartha Natu Uchyate.

VI) Shankara in Taittriya Bashyam :

Uchyate	Lakshyate
- Described positively	- Indicated - Pointer

Satyam :



Chit :

- Mind, thought, all inert, matter.
- Ananda – Look beyond Sukham.
- Sat Chit Ananda – Negates realm of known.
- **Life – Inner call to know the reality, truth.**
- All want to be wealthy, wealthy, existent.
- Not be absent, feel bad if ignored in a group, uncomfortable.

- Drop every Dukham.
- Satchit Ananda is Lakshyartha Atma Natu Uchyate (What is described positively).

3 Human aspirations we all want strongly 3 things in life

- Our presence Sat
- Pursuit of immortality

- To know
- Chit
- Keep informed
- Pursuit of knowledge

- Happiness
- Pursuit of Joy

Reality

- Absolute presence

- Source of all knowledge

- Ultimate peace, Ananda, Bliss.
- Absence of pain, sorrow, limitations.

Q5) What is Udana?

Answer :

I) In self – unfoldment - Udana

- Described as capacity to entertain, absorb new thoughts, get rid of old thoughts.

II) In Ayurveda, mind is connected to Prana.

- Udana faculty helps in thinking process.
- Throw old old thoughts, bring in new thoughts.
- Reverse action – vomiting.
- Udana Faculty Helps – to go high.
- Jiva evacuates body, mind.
- It has association, Shakti of Prana – as per Ayurveda.
- It is not part of Manomaya Kosha, only helps in thought process.

III) Udana – Enabler – not faculty.

- Manas – thinking faculty.
- Buddhi – understanding faculty.
- Prana has effect on Manas but not part of Manomaya Kosha.
- Association is there between Koshas.
- Body = One Karya – Karana Sangata
 - = One conglomerate with many parts.
- Udana assists but not part of Manomaya Kosha.

Q6) Anandamaya Kosha – Antarmukha Vrutti

- Reflects bliss of SELF.
- Is this also reflected in Upasana when mind quiet after Japa.
- What is Nirvikalapaka Samadhi?

Answer :

I) Ananda Maya Kosha :

- No Association with object.

II) Upasana :

- Vishaya of Saguna Brahman is there, Manasa Vyapara, it is not Ananda Maya Kosha.
- Upasana is function of Mind.
- **Nikrishta Vastuni Utkrishta Bavana = Upasana.**
- **Inferior stone**
- **Superior Dakshinamurthy Meditated.**
- Object of contemplation is there in Upasana.

III) Anandamaya Kosha :

- Object which provided joy (Laddoo) is not there in the Ananda Vrutti.
- Ahh – factor, Ladoo propels one inside deeper.
- Laddoo in Vrutti = Manasa Sukha.
- If object is there, not entered Ananda Maya Kosha.
- Object has to cease before Anandamaya Kosha Vrutti happens.

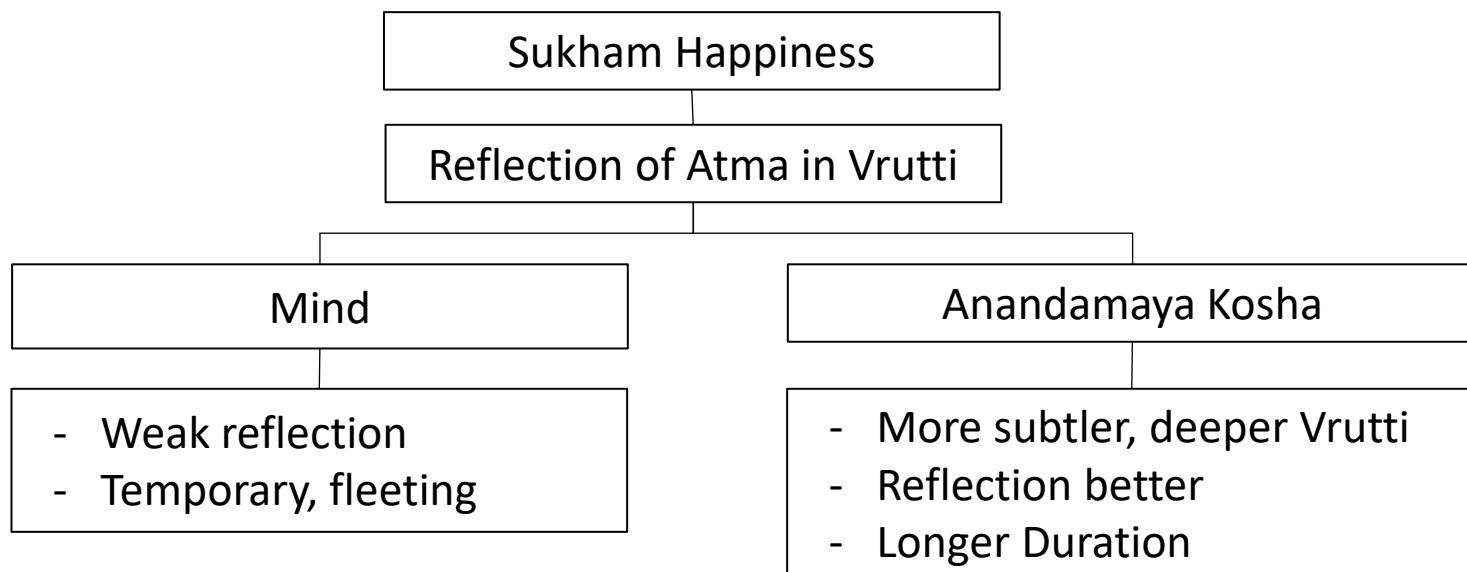
IV) Nidra Vrutti :

- Samanya Vrutti Sukham.
- No object.
- Part of Anandamaya Kosha.

V)

Upasana	Anandamaya
<ul style="list-style-type: none">- Bahir Mukha Vrutti- With object, Manasa Sukham- Sukshma Vrutti holds objects- Mind quiet, reflects bliss.- Manasa Sukham- No external thoughts- Satvika Vrutti	<ul style="list-style-type: none">- Kaschit Antar Mukha Vrutti, turned inward- Without object- Bliss increases- Ultimate reflection happens

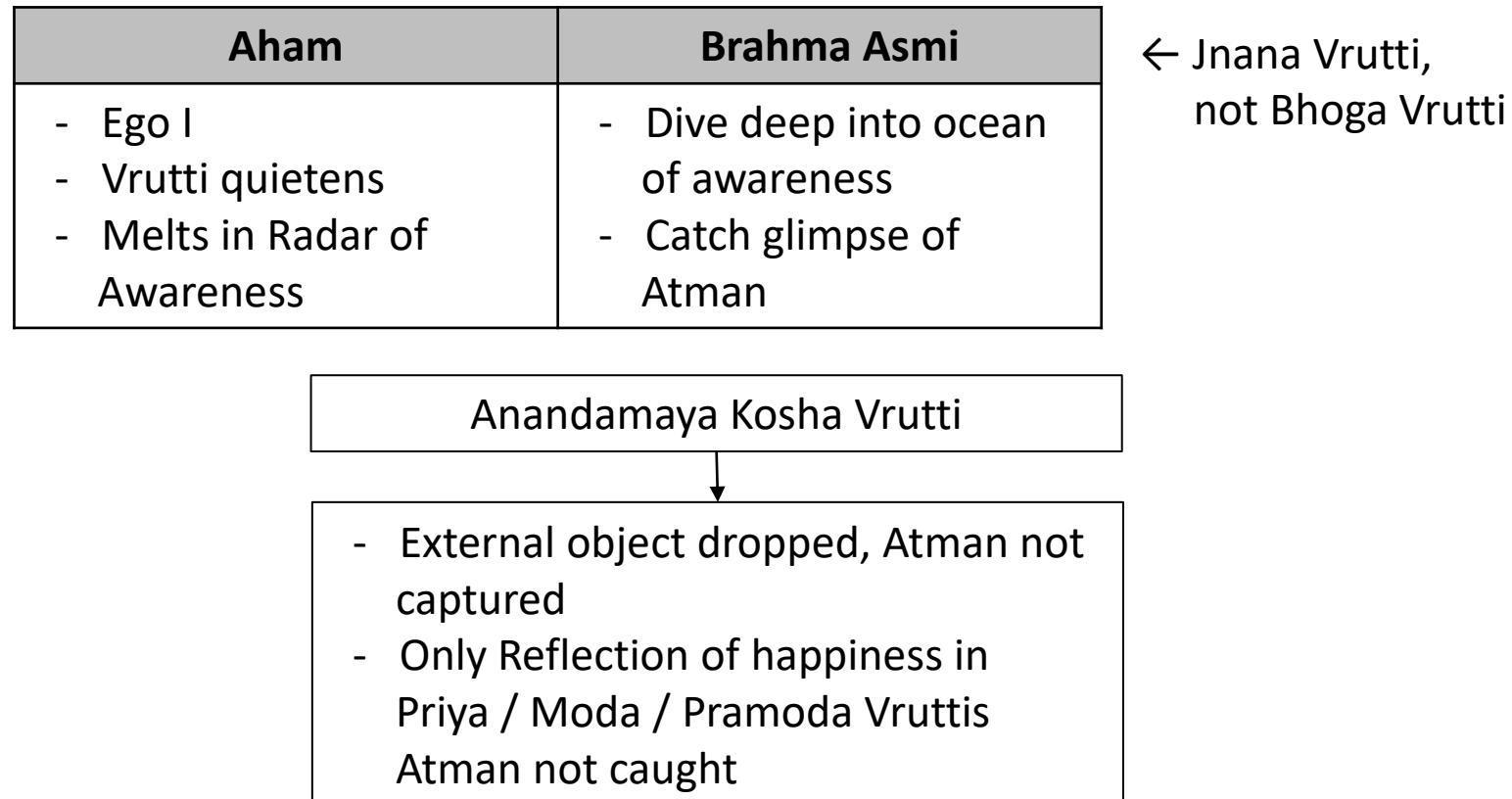
VI)



B) Nirvikalpaka Samadhi :

I) Object of contemplation is our own SELF, Aham Brahma Asmi, Atman.

- Upasana – on Rama, Krishna.



Reflection of Consciousness

Bhoga Vrutti

- Nidra
- Anandamaya Kosha
- Triggered by external object which is dropped
- Vrutti kicked inward like a football to the net
- Holds reflection of Atman and drops.
- Vrutti launched by Manomaya
- Only reaches reflected Consciousness.
- Vishaya based Sukham
- False Antarmukha Vrutti, compared to Brahmakara Vrutti

Jnana Vrutti

- Parama Ananda Vrutti
- Here not holding consciousness but being consciousness
- Antarmukha Vrutti
- Goes to pure Consciousness
- Vrutti launched by Vigyanamaya, Jnana Related.
- Goes deeper to Ananda Atman
- Contemplate on Brahman
- Brahma Putcham Pratishtam
- **Taittriya Upanishad :**
Chapter 2 – 5 – 2
- Cross over Anandamaya Kosha
- Support of Anandamaya Kosha is Pure Atman.
- Real Antarmukha Vrutti

Taittriya Upanishad :

तस्यैष एव शारीर आत्मा ।
 यः पूर्वस्य तस्माद् वा एतस्माद् विज्ञानमयात् ।
 अन्योऽन्तर आत्मास्तनन्दमयः । तेनैष पूर्णः
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
 श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā ।
 yaḥ pūrvasya tasmādvā etasmādvijñānamayāt ।
 anyo'ntara ātmā"nandamayaḥ । tenaiṣa pūrṇaḥ
 sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām ।
 anvayām puruṣavidhaḥ । tasya priyameva śirah ।
 modo dakṣiṇaḥ pakṣaḥ । pramoda uttarah pakṣaḥ ।
 ānanda ātmā । brahma pucchaḥ pratiṣṭhā tadapyeṣa
 śloko bhavati ॥ २ ॥

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

Grades of Sukham :

I) Bahir Mukha Vrutti :

- Perception of object
- Manomaya Kosha.

II) Anandamaya Kosha :

- Higher Antarmukham compared to Bahir Mukha Vrutti.

III) Ananda Atma – Brahmakara Vrutti :

- Jnana Vrutti
- More Sukshmam
- Rasa Svadha is there, bliss of self, reflected consciousness.

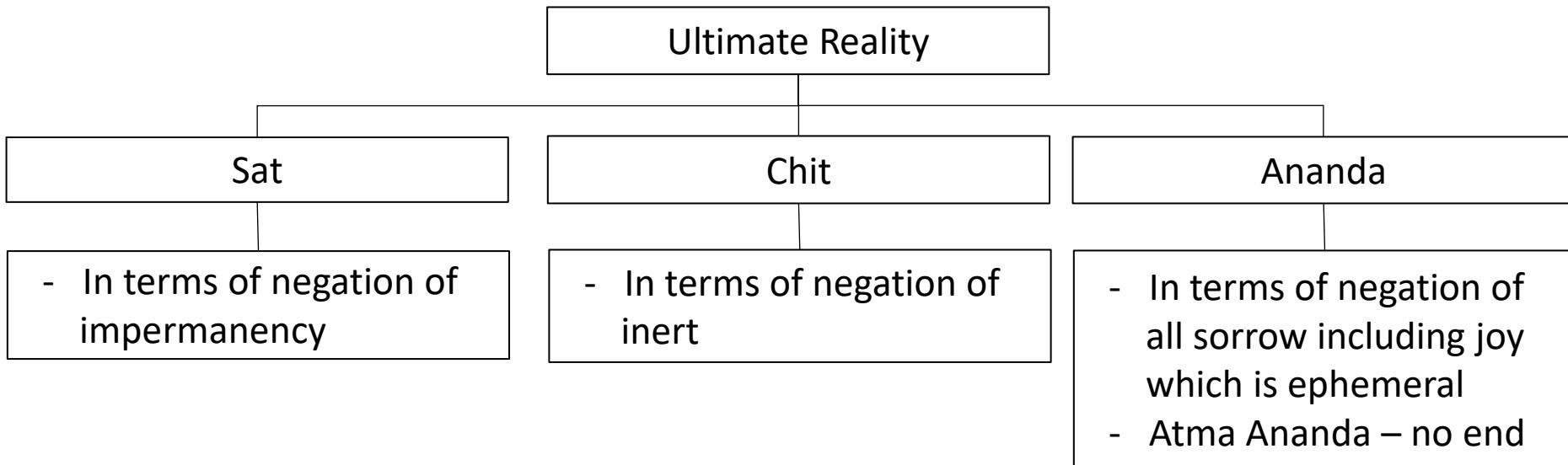
IV) Aham Brahma Asmi :

- Ati Sukshma
- No object, only reflection of Ananda of Atma.
- Vrutti dissolves in SELF.
- Vrutti not seen any more.
- Vrutti becomes Brahmakara Vasana.
- Disappears in Radar of awareness.

Q7) Sat Chit Ananda :

Answer :

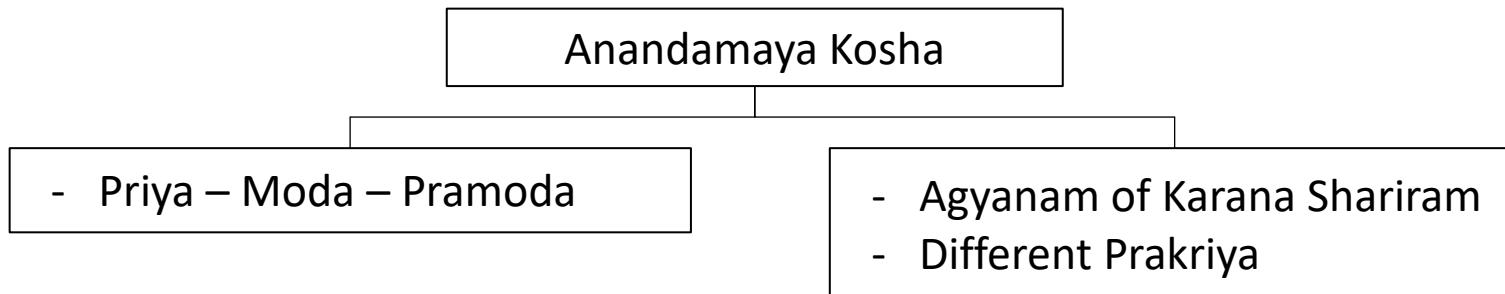
- Not 3 separate things.



- We repeat actions outside to take our Aham, Ego I, closer to the SELF.
- SELF realisation not mental limited experience but experience the experiencer which is self luminous, evident, beyond 3 states, Svayam Jyoti.
- Upanishadic words take you to limitless Atma.
- Mind always wants to perceive Ananda of the SELF but does not know how to?
- We are today turned away from Atma and asking where is happiness, because of impurity in the mind veiling the self.
- Sattvic mind can recognise existence of an inward SELF.

- Mind puts effort to capture it.
- Quiet mind in Aparoksha Anubhuti becomes Nitya Anubhuti.
- **Joy of experiencer not an experience, self evident, self luminous.**
- Nityam, Vibhum, Aksharam, Sarvatma.

Jagrat	Svapna	Sushupti
<ul style="list-style-type: none"> - 5 Koshas experienced - Sthula / Sukshma / Karana 	<ul style="list-style-type: none"> - 2 Koshas - Anandamaya, Manomaya experienced - Intellect in Abeyance - Manasic Prapancha - Sukshma + Karana Sharirams experienced 	<ul style="list-style-type: none"> - Anandamaya Kosha alone experienced - Karana Shariram alone experience - Priya – Moda – Pramoda – Nidra Vrutti.



- In Svapna – Agyanam is there.
- Therefore Anandamaya Kosha.

- Use 3 states – 3 bodies.
- Using 5 Koshas method to arrive at Atma not correct with 3 bodies, or 3 states.
- Svapna has Priya, Moda, Pramoda in Manomaya Vruttis.
- Sushupti – only Samanya Ananda.
- 5 Koshas model not for Analysis of 3 states of experience.
- 3 Sharirams, Avasthas ok.

Q8) What's difference – Atman, Sakshin, Vishayin

Answer :

I) Sakshin :

- Atman – same – ultimate changeless observer, witness, not knower

II) Vishayin :

- Intermediate Pramata.
- Undergoes changes because of cognition, perception.
- Belongs to Reflected Consciousness, Jiva, Chidabhasa.

Sakshi	Chidabhasa / Reflected Consciousness / Jeeva / Vishayin
<ul style="list-style-type: none"> - Chaitanyaam - Witness - Not knower 	<ul style="list-style-type: none"> - Knower

Vishayin can be used in both contexts

- Modified knower
- Jeeva

- Changeless witness
- Atma Chaitanyam
- Not knower but Sakshi of Pramata
- Knowing principle

- Depends on how you use the English word knower.

Brahma Sutra Shankara Adhyasa Bhashyam :

- Vishaya Vishayino

↑

Atma Chaitanyam

- Tamah Prakashavat Viruddha Svabava Yoho
- Normal meaning of Vishayin = Jeeva
- Experiencer of Vishaya.

Experience 2 fold

- Changing
- Affected knower
- Chidabhasa
- Jiva

- Changeless witness, knower
- Consciousness

Q9) What is difference brain and mind?

Answer :

Brain	Mind	Tap
<ul style="list-style-type: none">- Office of the Mind- Not creator of Mind- Not mind- Hardware	<ul style="list-style-type: none">- Functions through brain- Software	<ul style="list-style-type: none">- Water comes from Tap- Not source of water (Tank)

- Where is home of mind
- Tasmin Hridaya Akashe Shete.
- Golakam of Mind = Heart.

Session 33

Q10) What is Manomaya, Vigyana Maya and Ananda Maya Kosha?

Answer :

Manomaya	Vigyanamaya	Anandamaya
<ul style="list-style-type: none">- Object thought- Knowledge of objects- Vrutti form- Pervades object has knowledge of object- Bava Vrutti	<ul style="list-style-type: none">- In thought- Karta- Decisive thought	<ul style="list-style-type: none">- Deep sleep- Bava Vrutti- Ajnana Vrutti- Ananda Atma is reflected in Karana Shariram- Sleeping individuality = I – thought = Pragnya – sleeper I- Does not know anything- Subdued Mind.

Pragnya :

- **Relative knower who knows nothing is there, is also me.**

Teijasa :

- **Relative knower who knows dream Prapancha.**

Vishwa :

- **Relative knower who knows Jagrat Prapancha.**

Sakshi / Atma / Turiyam I :

- **Changeless ultimate knower who knows all 3 states of mind which acts as knower Pramata in 3 Prapanchas.**

Prapanchas	Relative knowers – Ego I – Small I
<ul style="list-style-type: none">- Jagrat- Svapna- Sushupti	<ul style="list-style-type: none">- Vishwa- Teijasa- Pragnya

}

- Absolute changeless knower, Sakshi, Turityam
- Big I

Q11) What is Kachit Antar Mukha Vrutti?

Answer :

- Kachit = Kind of inward looking Vrutti.
- Vrutti usually has object – of Prapancha – Patha – Cloth, Ghata – Pot, Bithi – Wall.

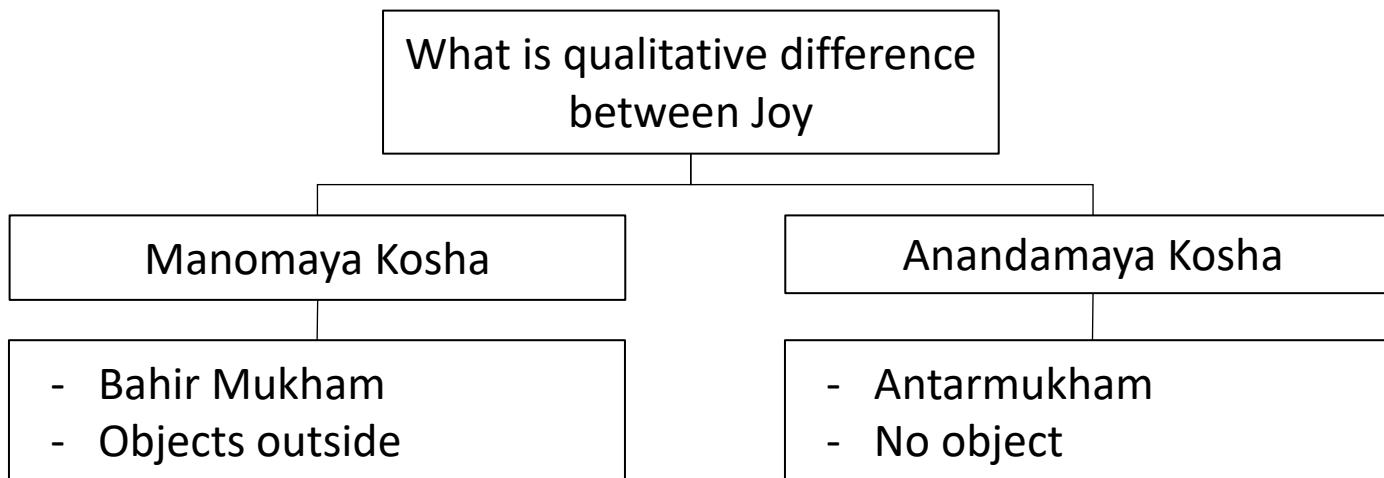
Anandamaya Kosha :

- Object ceases
- Hence called kind of Vrutti.

Vrutti – Definition :

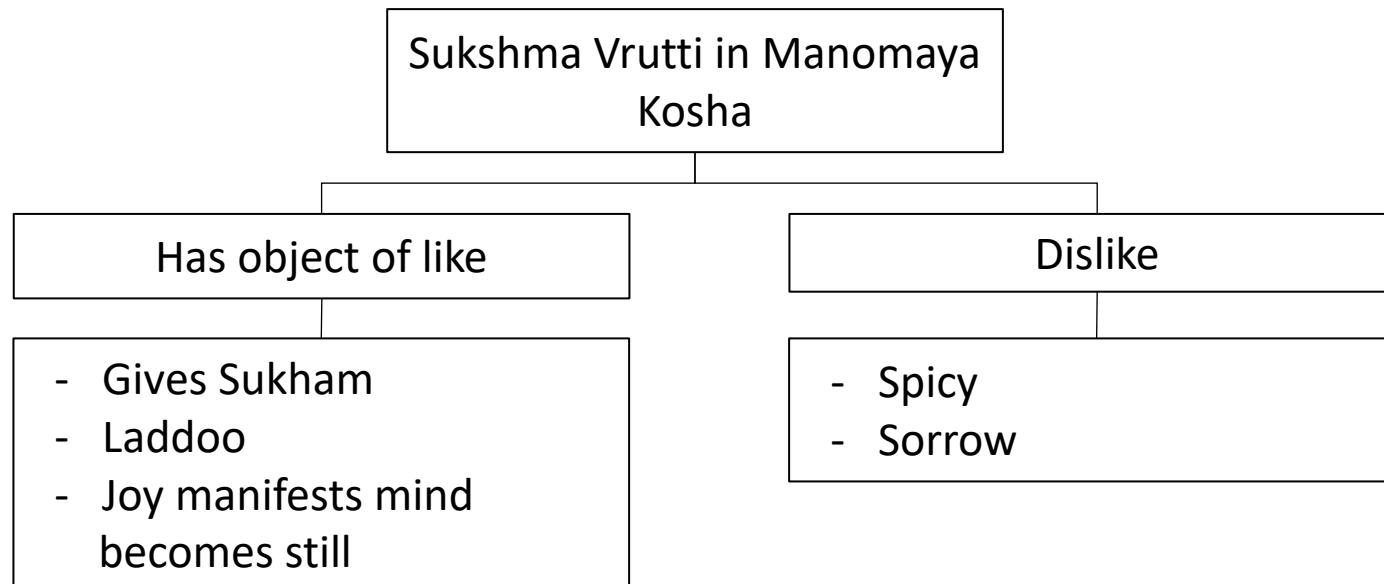
- **Antahkarana Parinama.**
- Change makes it a Vrutti.

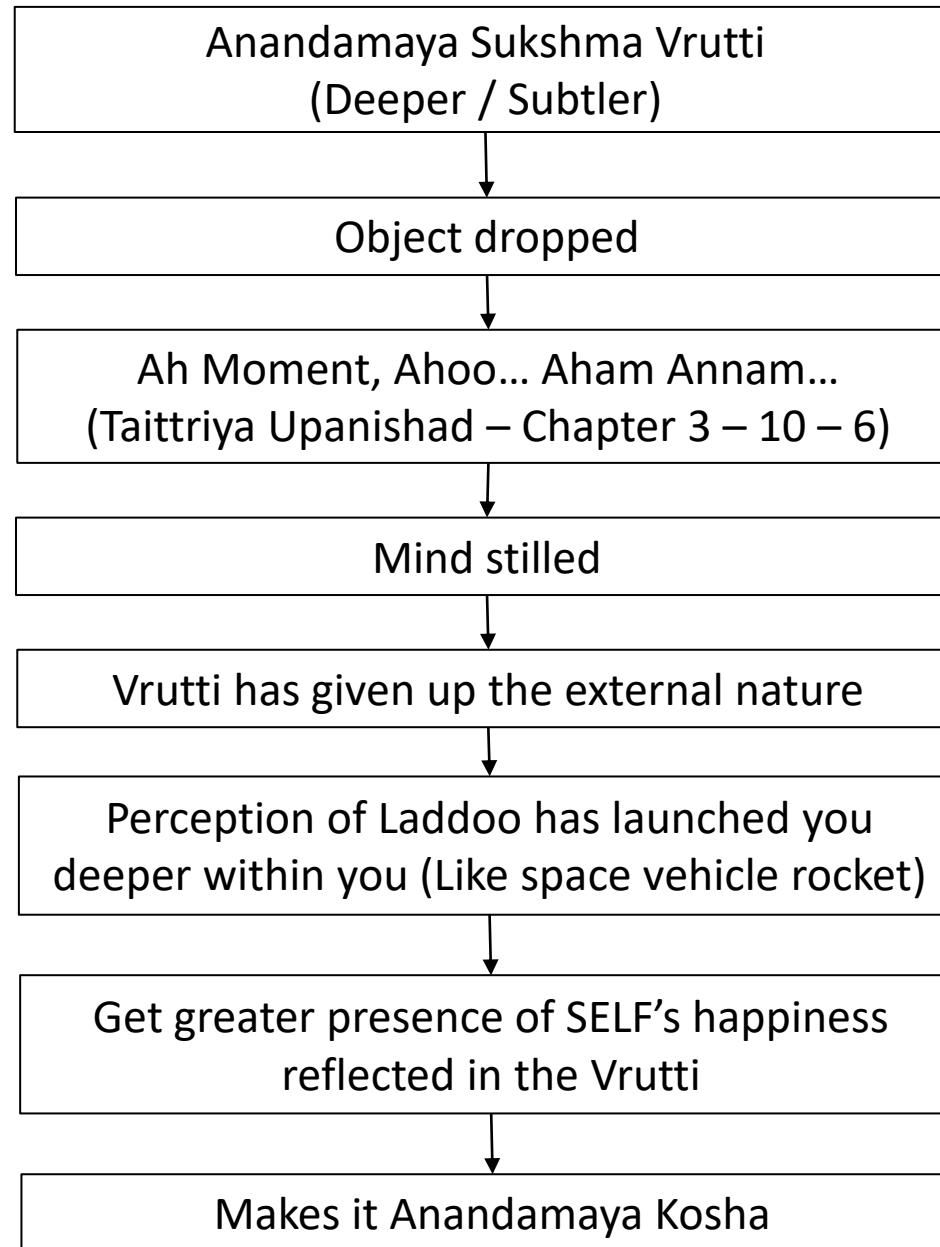
Q12)



Answer :

I)





Taittriya Upanishad :

हा३वु हा३वु हा३वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नादोऽहमन्नादोऽहमन्नादः ।
 अहं॑ ॒श्लोककृदहं॑ ॒श्लोककृदहं॑ ॒श्लोककृत्॑ ।
 अहमस्मि॑ प्रथमजा॑ ऋता॑ ॒स्य॑ ।
 पूर्व॑ देवेभ्योऽमृतस्य॑ नाआआभायि॑ ।
 यो॑ मा॑ ददाति॑ स॑ इदेव॑ मा॑ ॒वाः॑ ।
 अहमन्नमन्नमदन्तमा॑ ॒दमि॑ ।
 अहं॑ विश्वं॑ भुवनमभ्यभवा॑ ॒म्॑ ।
 सुवर्नं॑ ज्योतीः॑ य॑ एवं॑ वेद॑ ।॒ इत्युपनिषत्॑ ॥६॥

hāāāvu hāāāvu hāāāvu ।
 ahamannamahamannamahamannam ।
 ahamannādo""hamannādo""hamannādah ।
 ahaṁ ślokakṛdaham ślokakṛdaham ślokakṛt ।
 ahamasmi prathamajā ṛtāāasya ।
 pūrvaṁ devebhyo'mṛtasya nāāābhāyi ।
 yo mā dadāti sa ideva māāāvāḥ ।
 ahamannamannamadantamāāādmi ।
 ahaṁ viśvam bhuvanamabhyabhavāāām ।
 suvarna jyotiḥ ya evaṁ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- There is qualitative difference, go beyond the mind into new unknown, undescribable realms of SELF.
- This is the science of happiness.
- Happiness not in objects, which only manifest SELF's happiness (like moonlight).
- Every Vrutti like moonlight manifests presence of light of consciousness.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दते मृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [I – 4]

Katha Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

*Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥*

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

- Happiness of Anandamaya is more fuller, greater degree (1000 watts) compared to – happiness of Manomaya which is subdued reflection not Atma Ananda (Dim light 2 watts)

Q13) Daily life of Body / Mind / Intellect identification, can't remember Atma.

- Can't disengage from thoughts and actions.
- How to transcend beyond time space and go beyond Upadhis – Kosha + Maya and be Brahman.

Answer :

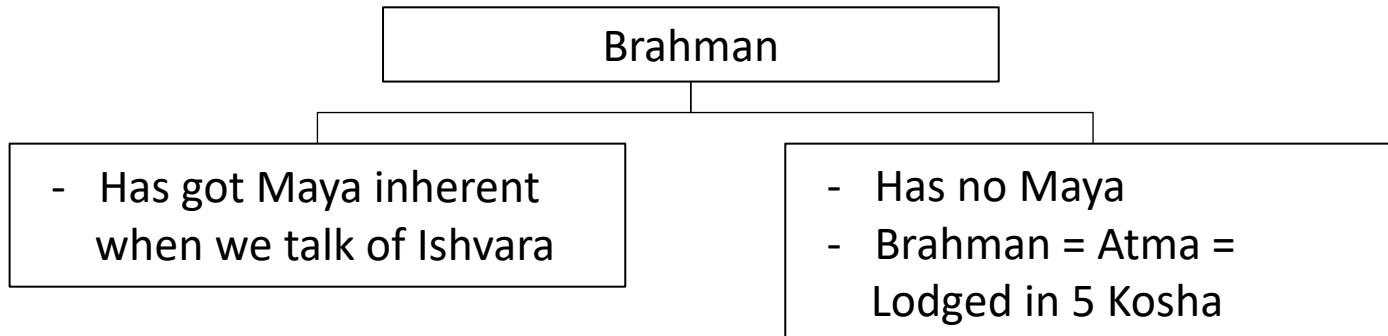
- Secret of Solution.
- Be prepared for the problem.
- Forewarned = Forearmed.
- **Do 1 hour Sadhana daily – Japa, Brahman Dhyanam, Puja.**
- **Be strong in your nature first by Dhyanam, build immunity.**
- Daily dosage of Sravanam, Mananam, Nididhyasanam, add Japa.
- Get up 5 AM.
- **Will fall occasionally because of strong Viparita Bavana.**
- Have to overcome by Abhyasa, strong Sadhana Schedule.

Q14) Is Brahman incomplete without Maya?

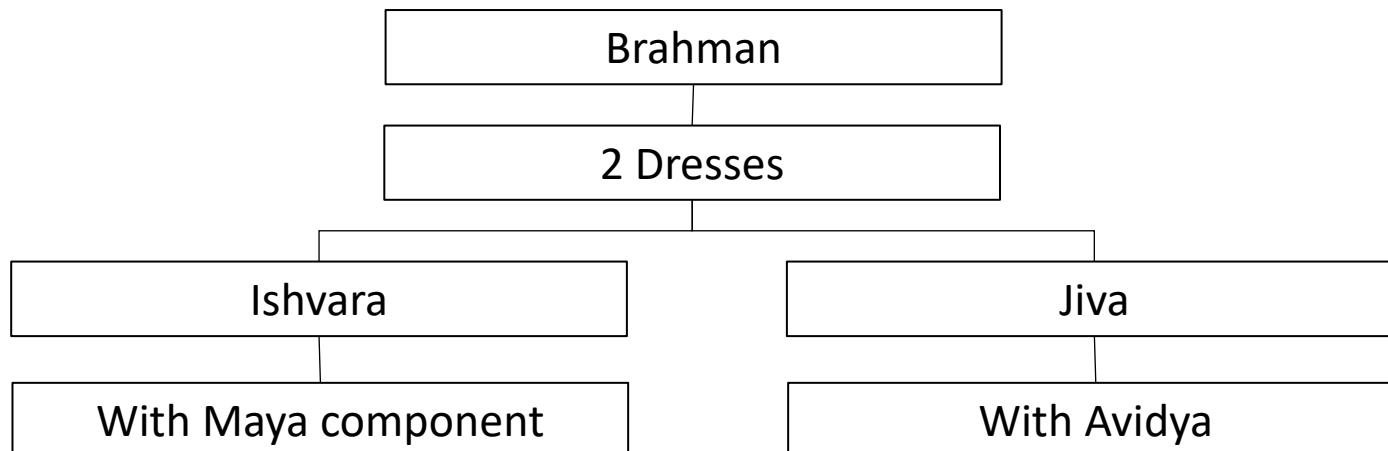
Answer :

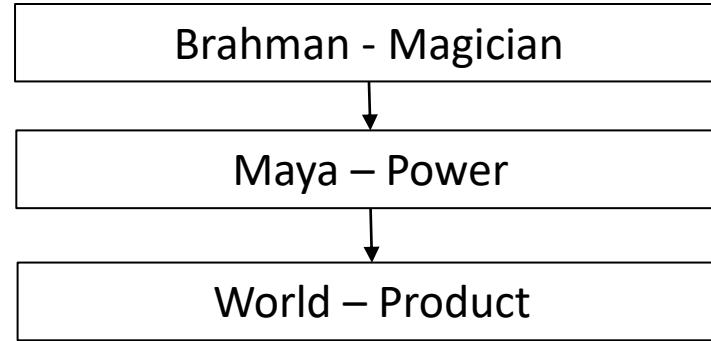
- Brahman complete without Maya.
- Brahman + Maya = Ishvara.
- Ishvara incomplete without Maya, not Brahman.

- Brahman = Satchit Ananda
 - Not inclusive of Maya Shakti.
- Ishvara = Brahman + Maya = Jagat.



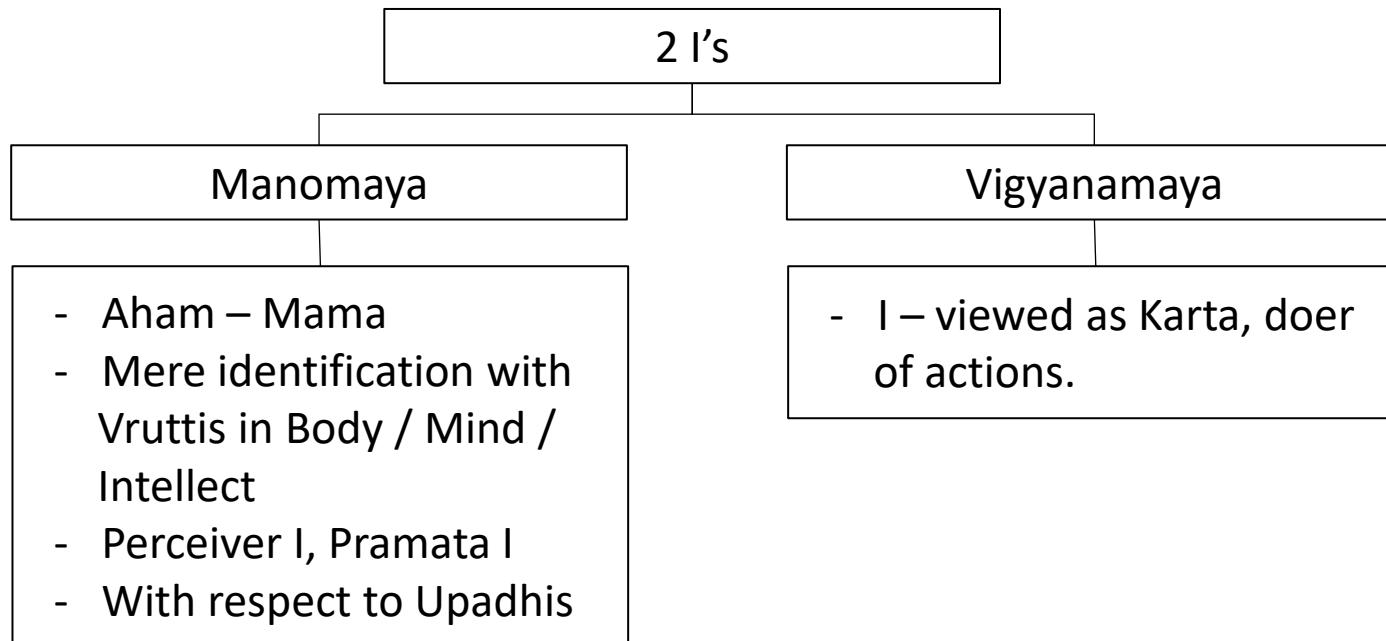
- Maya is external, not lodged in 5 Koshas.
- One aspect of Maya = Agyanam.
- Ajnana belongs to Karana Shariram.
- Luminosity is inherent in Brahman.





Q15) What is I and Mind?

Answer :



Answer :

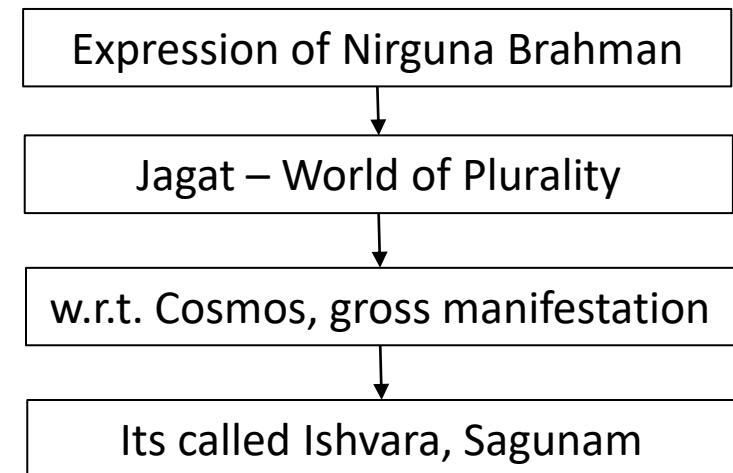
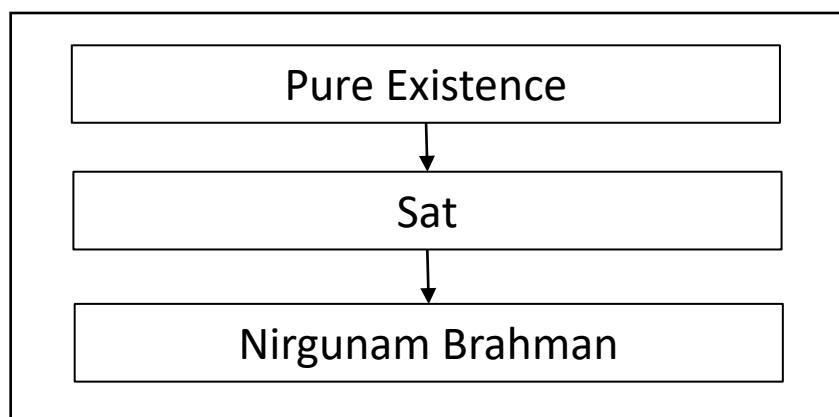
Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद् वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद् वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āśīdeka mevādvitiyam |
taddhaika āhurasadevedamagra āśīdeka mevādvitiyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Refers to Nirgunam Brahman.



One Brahman – Expresses as

Gross

Subtle

Causal

- Virat
- Objects + Bodies

- Hiranyagarbha
- Thoughts, Prana

- Ishvara
- Ignorance
- Agyanam Veiling

Gross

+

Subtle

+

Causal

+

Adhishtanam

≡

Saguna Brahman

Maya

Nirgunam Brahman

Bhedha in Brahman

Ekam

Eva

Advitiyam

Sajatiya

Vijatiya

Svagata Bheda is there

Nirgunam

Q17) What is Role of Sravanam, Mananam, Nididhyasanam?

Answer :

I) Sravanam :

- Informs you of your real nature.

II) Mananam :

- Removes doubts.

III) Nididhyasanam :

- Strong feelings of I am the body, Jiva removed.
- Then alone can abide in the knowledge – Aham Brahma Asmi.
- Viparita Bavana removed in meditation.
- Till it is removed, knowledge gained in Sravanam can't be experienced.
- Realise SELF alone without Viparita Bavana.
- Cleaning of mind at unconscious level, level of Vasana is required.
- Remove the weeds, go under the earth and pluck it out.

I am Jiva Bava from depth has to be removed and I am Brahman must be replaced in unconscious mind.

- Power to take out Vasanas comes from Sravanam.

Based on Sravanam do

Mananam

Nididhyasanam

Samshaya Nivritti

Viparita Baba Nivritti

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्न्यः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति,
आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति ।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
निदिद्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patih priyo bhavati,
ātmanastu kāmāya patih priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are putrāṇāṁ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittāḥ priyā bhavati,
ātmanastu kāmāya vittāḥ priyā bhavati |
na vā are paśūnāṁ kāmāya paśavaḥ priyā bhavanti,
ātmanastu kāmāya brahma priyā bhavati |
na vā are kśatrasya kāmāya kśatram priyā bhavati,
ātmanastu kāmāya kśatram priyā bhavati |
na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṁ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are vedānāṁ kāmāya vedāḥ priyā bhavanti,
ātmanastu kāmāya bhūtāni priyāni bhavanti |
na vā are sarvasya kāmāya sarvam priyā bhavati,
ātmanastu kāmāya sarvam priyā bhavati |
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
nididhyāsitavyo maitreyi; ātmani khalvare dṛṣṭe
śrute mate vijñāta idam sarvam veditam || 6 ||

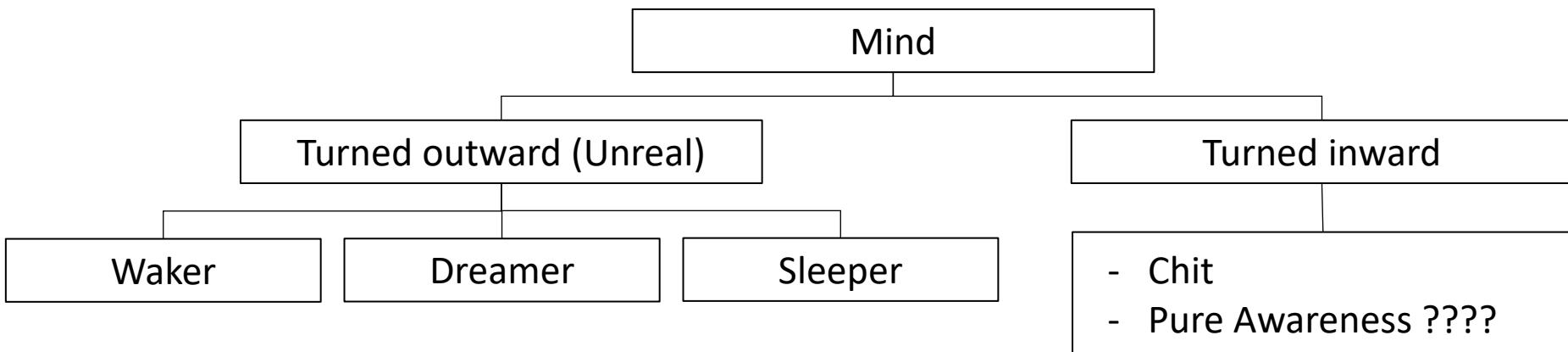
He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

- Nachiketa did not require Mananam, Nididhyasanam but Brighu in Taittriya required.
- For general seeker, Sravanam, Mananam, Nididhyasanam is required and culmination is called Nirvikalpaka Samadhi.
- In Nididhyasanam, focus on Aham Brahma Asmi not on 3 Sharirams.
- Glimpses of knowledge start happening in Sravanam, Mananam.
- In Nididhyasanam – only abidance, no glimpse.
- **Achieve goal by knowing goal is ever achieved fact “Aham Brahma Asmi”.**
- Remove the covering, self luminous Atma seen to be SELF luminous.
- **Realisation is to understand the nature of the SELF luminous SELF, ever evident.**

Q18) What is Chit, Chidabhasa?

Answer :

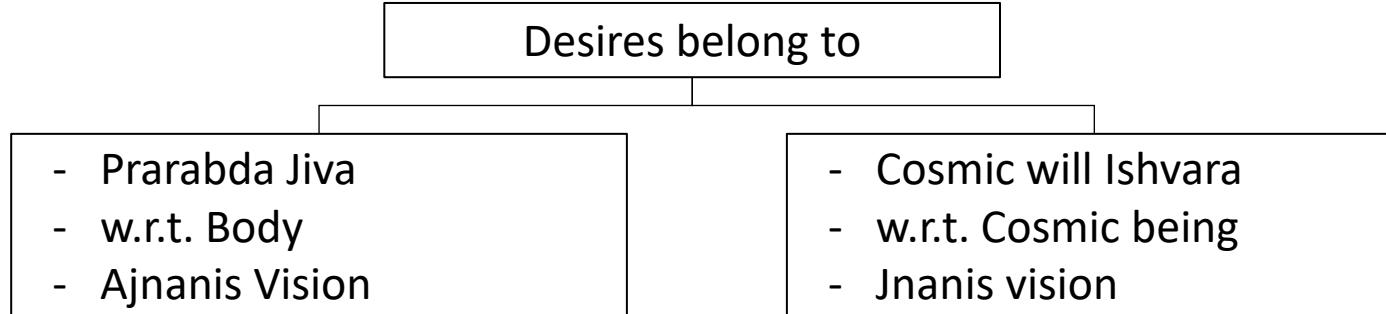
- Chidabhasa = Reflection of knowledge, Consciousness, not absence of knowledge.
- Solution : Not suppress or kill the ego but go beyond the ego to the self evident self.
- Chidabhasa Jeeva not me.
- I am chit because of which Chidabhasa Jiva is there.
- Reflection of moon in water – not real moon.
- Individuality – waker I, dreamer I, sleeper I – Ego I – not me.



- Ego I + pure awareness = 2 sides of same coin.

Q19) To whom desires belong?

Answer :



Q20) What is relationship between Prarabda and Mind?

Answer :

- Prarabda has no effect on the mind.
- Prarabda expresses as Sukham, Dukham circumstances outside not inside.

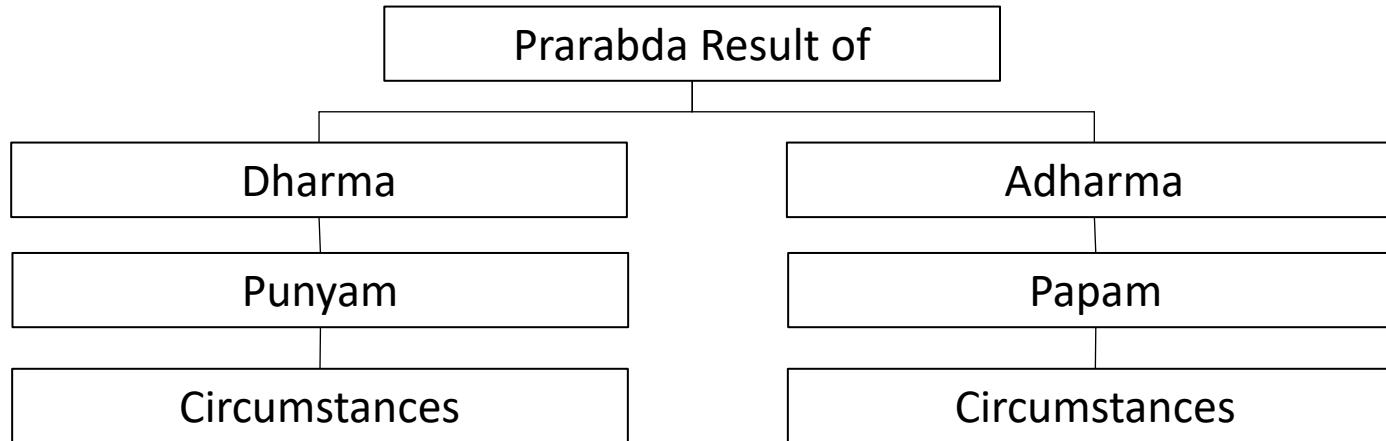
Example :

- Smoking habit strong because of repeated actin – become Vasana.
- Vasana not Prarabda.
- Because of Kama, cultivated.

Prarabda :

- Because of Punya – Papam brings circumstances of Joy or sorrow.
- Shastra useful only when mind is not under control of Prarabda.
- To make, unmake mind is in your mind.
- I have control over my mind not Prarabda.

- Difficult to control habitual tendencies.



- My current desire not because of Prarabda.
- Don't escape your responsibility.

Q21) How to reject Jiva Bhava?

Answer :

- Only with Ishvara Bava, Jiva Bava rejected.
- By Puja, dhyana on Saguna Brahma, we gain necessary purity of mind and concentration.
- Chitta Shuddhi.
- Chitta Ekagrata...
- Get capacity to go beyond Jivatvam.
- Till purification of mind, Ishvara kept in place.
- After purification of mind, can negate Jiva and Ishvara Bava.
- Ishvara blesses you with highest knowledge.

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